all things ; till at length Aiaxagoras stopped this Atheistic current amongst these Ionic philosophers, introducing mind as a principle of the universe.

xxi. But there is a passage in Aristotle's Physics, which seems at first sight to contradict this again; and to make Anaximauder aiao not to have been an Atheist, but a Divine philosopher : where, having declared that several of the ancient physiologers made ora/oov, or Infinite, to be the principle of all things, he subjoins these words, §to *Ka&aKGp* X&yofttv, ou ravrijc %X^* *^ avrif aXXaiv *uvai* SOKSI,. Kat *miiitiv airavra* icat **iravra**

, ocrot jt»J wotoucrt irapa TO y. otov vowv, »/ ^cX/ai/* Kat rovro civat TO 0ciov9 ci&o-c *avwXtQfaVy* cicfTrcp ^? 7<r£y o ^Ava^uavS^oc

rJv ^wcoXo^wv* Therefore, there seems ta lie pq principle of (his Infinite, but this to *be* tile pTinciple of othei^ things^ and to contain till things, 9o4 govern all things, as they ail nay, who do not make, besides infinite, any oth^r causes, such as mipd or friendship; and that this is the only real Numen or God in the world, it being immortal and incorruptible, as Anaxiinan-dep affirms, ap4 *W o$t of the physiologers* — From which place some late writer^ have confidently conclude^, that Anaximander, with those other physiologers there mentioned, did, by Infinite* understand God, according to the true *notion of him, or an Infinite Mind, the efficient cause of the ipiverse, and not senseless and stupid mattery $ipca this could not be said to be immortal, and tjo govern all things; and, consequently, that Aristotle grossly contradicts himself, in making all those Ionic philosophers before Auaxagoras to